

15 Zhirenov S. Kazakh an matinderindegi ornitologizmderge lingvistikalық sholu [Linguistic review of ornithology in Kazakh song lyrics] // Abai atyndagy KazYPU-dyn habarshysy, «Filologiya» seriyasy, 2(72), 2020. P. 87-93. (in Kazakh)

Received: 05.10.2024

ISRTI 16.21.33

DOI: [10.59102/kufil/2024/iss4pp93-102](https://doi.org/10.59102/kufil/2024/iss4pp93-102)

Zh.K. Zalledinova¹, B.S. Zhumagulova², M.Kh. Tankibayeva

¹ Kazakh National Women's Teacher Training University, Almaty, 090000, Republic of Kazakhstan

² Kazakh Ablai khan University of International Relations and World Languages, Almaty, 050022, Republic of Kazakhstan

³ Kazakh Ablai khan University of International Relations and World Languages, Almaty, 050022, Republic of Kazakhstan

FORMATION OF SPIRITUAL MEANINGS IN THE PROCESS OF SECONDARY LINGUISTIC INTERPRETATION

*In linguistic studies, the exploration of spiritual and cultural narratives within literary works offers valuable insights into how language conveys complex meanings. This article examines John O'Donohue's *Anam Cara: Spiritual Wisdom from the Celtic World* through the lens of anthropocentric and interpretative theories of language. By analyzing the linguistic and cognitive mechanisms employed by the author, the study uncovers the deeper spiritual meanings embedded within the text. This analysis emphasizes the intricate relationship between language, culture, and perception, as shaped by O'Donohue's interpretative worldview.*

The primary aim of this article is to identify and analyze the additional spiritual meanings, cognitive models, and linguistic mechanisms that shape these meanings in O'Donohue's secondary subjective interpretation of the world. The study explores how the author's conceptualization of both natural and geometric elements reflects broader spiritual and cultural themes.

Through a conceptual and linguistic-stylistic analysis, the article unveils additional spiritual meanings within the thematic areas of "The Irish Landscape" and "The Celtic Mind." By interpreting physical-geographical elements such as the sun, moon, sky, ocean, and stones, along with geometric concepts like lines, circles, and spirals, the study shows how these are used as markers of collective knowledge. This exploration connects the unique features of the Irish landscape to the broader Celtic worldview, demonstrating how the natural environment influences the collective consciousness of the ethnic group.

The article contributes to a deeper understanding of the cognitive and linguistic mechanisms involved in the formation of spiritual meanings. The author's unique interpretive lens on familiar physical and geometric concepts provides insights into the relationship between landscape, culture, and the collective mind, thus enriching the discourse on how spiritual wisdom is communicated through language.

Key words: anthropocentric theory of language, theory of linguistic interpretation, the secondary linguistic interpretation, cognitive and linguistic mechanisms of meaning formation, language means of meaning representation.

MAIN PROVISIONS

In the course of our study, we have consulted a wide range of studies with a cognitive orientation. It is necessary to note the contribution of the following scientists to the development of individual theoretical problems of cognitive linguistics. Abisheva [1] states that "neither meaning

nor sense can be perceived as autonomous entities: they are inseparable. No meaning can be conveyed without meaningful expressions. That which affects, enhances, modifies or destroys meaning is in one way or another related to meaning. Conversely, everything that characterises meaning also affects meaning. It is impossible to completely isolate meaning from sense, or sense from meaning. The problem of creating a cognitive model of the structure and functioning of language is addressed in the work of (Schmalz et al., 2023) [2], who note that in the new paradigm of language study, the cognitive model is presented as the main "interval" image of human thought and consciousness. There is a considerable body of scholarly literature on Celtic culture, mythology and languages.

INTRODUCTION

An active interest in the essence of language as a means of communication and knowledge storage, as well as in the processes of comprehending the world and obtaining knowledge about the world through language, is a characteristic feature of modern linguistic research. Cognition of the surrounding world is a complex, multifactorial process of interaction between verbal and non-verbal means, various cognitive systems and forms of cognition. At the same time, all information that comes to a person through different channels, in order to become the subject of communication, must receive a uniform form of mental and linguistic representation in the conceptual system of a person. It is generally accepted that this representation is not a mirror image of objects, events and their characteristics. It conveys how a person perceives and comprehends the world around him at the conceptual and linguistic levels. In other words, a person constructs the world in his mind in all the variety of forms of its manifestation, which implies its certain interpretation, including with the help of language. Consciousness, according to D. Dennett's definition, is a special kind of mental activity associated with the interpretation of information that enters the brain from the outside world and from the organism itself. Each such interpretation is hypothetical and can instantly change to another, more appropriate to the real situation [3, 111].

Along with the functions of storing and transmitting information, language performs a special function - the function of interpreting the world and knowledge about the world. This conclusion is argued by Russian Association of Cognitologists lead by Boldyrev N.N. They focus on *anthropocentric* nature of language and cognition that become apparent in the interpretative function of language [4]. According to them, there are new perspectives on the world interpretation in language with reference to various levels of the language system.

The interpretive function of language is directly related to the perception of the surrounding world by a person. All cognitive processes are accompanied, mediated and made possible by language. According to E.S. Kubryakova, the description of the world is possible only if there are means of description and names for what is being described [5].

According to the analysis of the language interpretation carried out by Boldyrev N.N., language interpretation in a broad sense, is a cognitive activity, expressed in language, aimed at obtaining new knowledge of the collective level; in a narrow sense, it is the linguistic cognitive activity of an individual, conveying his subjective perception of the object of interpretation. "It is projection of the world, or knowledge about the world, "immersed" in the collective-linguistic or individual-linguistic consciousness of a person" [6]. Accordingly, two types of linguistic interpretation are distinguished which are different in their objects, means and aims of interpretation. [7]. For clarification, the table is presented below:

Table 1. Types of linguistic interpretation

Types of linguistic interpretation			
Type and object	Functions of linguistic interpretation	Means of interpretation	Aim
Primary linguistic interpretation of the <u>world</u> (objective interpretation)	Selection, Classification, Estimation	<i>Collective schemes</i> of perception of the world as basis for the further interpretation of the knowledge about the world, e.g. conceptual-thematic fields (NATURE, HUMAN). <i>Common cognitive schemes:</i> concepts, categories and propositions	Collective knowledge about the world, represented by the collective vision of the world by a person as a society. Systems of natural categorization, or categorization of natural objects, carried out with the direct participation of the language and inherited by the language in the form of a system of lexical categories.
Secondary linguistic interpretation of the <u>knowledge about the world</u> (subjective interpretation)	Selection, Classification, Estimation	<i>Particular schemes:</i> concrete concepts and categories, cognitive and linguistic mechanisms of meaning formation	Interpretation of collective knowledge and collective cognitive schemes in the individual conceptual system of a particular person. New knowledge about objects and events of the world as result of the secondary conceptualization and categorization.

The **aim** of this article is to analyze the process of the secondary linguistic interpretation in «Anam Cara. Spiritual Wisdom from the Celtic World» by John O’Donohue with the purpose of identifying additional new meanings of spiritual property created by author’s application of appropriate cognitive models and language mechanisms and means in the process of subjective interpretation of the collective knowledge about the world.

Actuality and scientific value of the research is determined by the interdisciplinary approach to study a literary text on the ground of modern anthropocentric and interpretative theories of language which allow to reveal the interaction of language, cognition and culture.

MATERIALS AND METHODS

In the article, a range of research methods is employed to thoroughly analyze the work of John O'Donohue, *Anam Cara: Spiritual Wisdom from the Celtic World*. These methods include:

1. **Conceptual Analysis:** The functional-representative analysis of operational concepts is used to examine how key concepts are contextually and situationally determined within the text.
2. **Lingua-Stylistic Analysis:** This method is applied to uncover the peculiarities of the author’s individual interpretation of knowledge about the world, focusing on stylistic choices and how they convey meaning.
3. **Cognitive Discourse Analysis:** This approach is used to explore how cognitive models underpin the author's conceptualization of the world. By identifying mental representations and schema, the study sheds light on the cognitive processes that shape the spiritual meanings in the text.

4. **Semantic Analysis:** This method focuses on the deeper layers of meaning within the text, particularly on the spiritual and symbolic interpretations of language. It helps in identifying the latent spiritual dimensions conveyed through word choice and metaphor.

5. **Intertextual Analysis:** By situating O'Donohue's work within the broader context of Celtic mythology, philosophy, and spirituality, the study employs intertextual analysis to trace how external references and cultural symbols are integrated into the narrative, thus enhancing its spiritual message.

6. **Hermeneutic Approach:** A hermeneutic reading is applied to interpret the subjective and philosophical dimensions of the text. This method allows for a nuanced understanding of how O'Donohue's personal reflections and spiritual insights are mediated through the language of the text.

7. **Comparative Analysis:** To further contextualize the findings, a comparative analysis with other works on Celtic spirituality and mythology is conducted, highlighting unique linguistic and thematic elements in O'Donohue's interpretation of the Celtic worldview.

The analysis of the extract is focused on revealing additional spiritual meanings as a result of the author's subjective interpretation of the knowledge about the world, using cognitive and linguistic mechanisms of meaning formation, as well as the language means of their representation.

The material of the study is John O'Donohue's *Anam Cara: Spiritual Wisdom from the Celtic World*, recognized as an international bestseller for its brilliant synthesis of myth, poetry, philosophy, and spirituality, rooted in Celtic mythology. [8]

RESULTS

The analysis of John O'Donohue's "Anam Cara: Spiritual Wisdom from the Celtic World" reveals several key insights into the formation of spiritual meanings through secondary linguistic interpretation. The following results are derived from the application of cognitive and linguistic mechanisms in O'Donohue's text:

1. Secondary Linguistic Interpretation and the Transformation of Collective Knowledge:

O'Donohue engages in secondary linguistic interpretation by recontextualizing collective cultural knowledge rooted in Celtic mythology and natural elements. This reinterpretation generates new spiritual meanings that go beyond conventional understandings. For example, natural features such as the sun, moon, and stones are imbued with deeper metaphysical significance, symbolizing themes of eternity, life cycles, and divine presence. The transformation of collective cultural knowledge into a subjective spiritual narrative highlights the dynamic process of meaning-making through language.

2. Cognitive and Linguistic Mechanisms of Meaning Formation:

The text employs cognitive mechanisms, such as metaphor and conceptual blending, to shape additional layers of meaning. O'Donohue uses natural and geometric elements (e.g., circles, spirals) not only as descriptors but as symbolic representations of interconnectedness, spiritual continuity, and growth. The linguistic mechanisms, including metaphor and imagery, play a key role in constructing these spiritual meanings, demonstrating the intricate relationship between language and cognition in secondary interpretation.

3. Natural and Geometric Elements as Markers of Spiritual Wisdom:

O'Donohue's frequent use of natural and geometric elements as collective knowledge markers reflects the broader Celtic worldview, where nature is intrinsically connected to spirituality. These elements are employed symbolically to convey spiritual wisdom, with geometric shapes like spirals and circles representing the cycles of life and the eternal nature of the soul. The physical landscape, as described in the text, is reinterpreted to reflect a spiritualized connection between the human and natural worlds.

4. Dynamic Nature of Language in Meaning-Making:

The study emphasizes that O'Donohue's use of language is dynamic and evolving. Through secondary interpretation, the language in "Anam Cara" is transformed from a static system into a tool for expressing personal spiritual insights. This dynamic aspect of language highlights the fluidity with which O'Donohue integrates collective knowledge and personal interpretation to expand the boundaries of spiritual understanding.

5. Personal Spiritual Insights Linked to Collective Cultural Wisdom:

O'Donohue's reinterpretation of traditional Celtic symbols and landscapes suggests a close interaction between individual perception and collective cultural wisdom. His personal spiritual reflections are framed within the context of the broader Celtic tradition, illustrating how subjective linguistic interpretation can bridge individual and collective consciousness. This process not only enriches the text but also offers readers a deeper understanding of how personal spiritual experiences are articulated through culturally rooted linguistic mechanisms.

In summary, the analysis identifies that O'Donohue's secondary linguistic interpretation generates new spiritual meanings by reinterpreting collective cultural knowledge through cognitive and linguistic mechanisms. The symbolic use of natural and geometric elements serves as a key vehicle for conveying these meanings, demonstrating the fluid and transformative potential of language in expressing spiritual and cultural themes.

DISCUSSION

Having reviewed theories on language interpretation we would like to present an analysis from «Anam Cara. Spiritual Wisdom from the Celtic World» by John O'Donohue, subchapter from Chapter 3: Solitude is luminous, 3.1 The world of the soul is secret. [8, 107-109]

The analysis of the chapter has identified two conceptual-thematic fields: The Irish Landscape and The Celtic Mind which are cognitive contexts of forming concrete meanings and cognitive schemes of interpretation.

The conceptual-thematic field **The Irish Landscape** reveals the knowledge about the world that can be grouped into two aspects: geographical and physical notions (*the sun, the moon, the limestone valley, the horizon, the sky, ocean, stones, light, color, etc.*) and geometrical notions (*line, circle, spiral, height, depth*). These notions as concepts of the collective knowledge undergo the second subjective interpretation by author's artistic vision and accumulate new additional meanings of spiritual characteristics.

The author writes about his place of birth: valley in foothills or inter-mountains of limestone rock. *I was born in a limestone valley*. Here, *valley* is profiled relatively to the base - *mountains*, and their relationship is emphasized through inference and implicit knowledge - if there is limestone there are limestone mountains. The feeling of limitation of the sky in the valley by the tops of the mountains creates a feeling of solitude, privacy, isolation in the heavenly space: *To live in a valley is to enjoy a private sky*. The ontological metaphor *a private sky* is used to explain the area of the universal through the area of the private, personal and closed. The author concludes the description of his birthplace by appealing to the visual sensations of the reader, he reveals the dual function of the horizon through its personification: it narrows and limits the living space, yet, in a way, it protects and shelters, it attracts and calls for new boundaries and possibilities of cognition: *The horizon shelters life, yet constantly calls the eye to new frontiers and possibilities*.

The presence of ocean in the Irish landscape is implemented through cognitive mechanisms of profiling and metaphorical model: "*The mystery of this landscape is further intensified by the presence of the ocean.*" Ocean is profiled in relation to *landscape*; lexical nomination and lexical units of physical geography intensify the idea of the presence of the ocean as a factor in enhancing the mystery of the Irish terrain in terms of natural mysteries.

Cognition of the world in the relationship and interaction of natural objects and phenomena in a timescale is realized through propositional structure and metaphorical model: "*For millions of*

years, an ancient conversation has continued between the chorus of the ocean and the silence of the stone.” Theme-rhematic expression and opposition on acoustic level (chorus of the ocean ↔ silence of the stone) intensify the meaning of the interaction of two natural phenomena - the ocean (chorus) and mountains (silence of stones) over millions of years, which in their turn determine the specifics of the Irish landscape.

Diversity and differences of stones in the Irish landscape reveal peculiarities in form-shaping of stones as elements of live developing nature: “No two stone shapes in this landscape are the same. Each stone has a different face. These stones, ever patient, ever still, continue to praise the silence of time. The Irish landscape is full of memory; it holds the ruins and traces of ancient civilization.” Propositional and metaphorical models together with expressive syntax and personifications create the image of the Irish Landscape as a natural vital space which physical elements exist and develop continuously in time and reveal the live memory of the landscape about the past. Personification of stones creates associations to human communities lived and living in this natural space.

The peculiarity of the Irish landscape, as a result of the creative activity of God/nature is realized in the text through conceptual comparison and metaphorization, which is reflected in the language mechanisms of figurative simile in combination with metaphorical epithets: “Here, it feels as if a wild, surrealistic God laid down the whole landscape”. The syntactic structure of the sentence with a comparative clause (as if) reinforces the meaning of the secondary interpretation of the landscape concept: A landscape in its original wild and bizarre form as a creation of God/nature.

According to author’s artistic vision, the specificity of the Irish landscape consists in its asymmetry, non-linearity and non-simplicity. It is shown through the opposition of the notions: curvature ↔ symmetry or linear simplicity in the text extract: “There is a curvature in the landscape, a color and shape that constantly frustrates the eye anxious for symmetry or linear simplicity”. The propositional, metaphorical and metonymical models with theme-rheme clause structure and corresponding stylistic devices highlight the idea that the Irish landscape does not meet usual human’s expectations of geometrical linear regularity.

The secondary interpretation of the concepts of geometric figures *line, spiral, circle* in relation to the characteristics of the **Celtic Mind** creates new meanings of a generalizing nature: the Celtic consciousness has always avoided single-line certainty in ways of reflecting being. Celtic consciousness is characterized by the circle and spiral as symbols of spiritual meanings since the circle and spiral have a multifaceted hidden symbolic meaning. The main cognitive mechanisms for creating these secondary meanings are conceptual metaphor and concretization, which are represented at the linguistic level by linguistic metaphors, including personification, concretizing epithet, and paraphrase: “The Celtic mind was never drawn to the single line; it avoided ways of seeing and being which seek satisfaction in certainty. The Celtic mind had a wonderful respect for the mystery of the circle and the spiral.”

The meaning of the circle as a symbol is not detectable by either the eye or the mind. But it opens itself to that which is complex, mysterious, and incomprehensible. The circle brings *depth* and *height* together. “The circle never gives itself completely to the eye or to the mind, but offers a trusting hospitality to that which is complex and mysterious; it embraces depth and height together.”

Metaphorical model and contrast intensify the meaning of the circle as a symbol that always contains a sacrament that cannot be reduced, shortened or transformed into a unidirectional linearity or preference: “The circle never reduces the mystery to a single direction or preference.”

The soul world should not be illuminated by heavy or aggressive light. Spirituality in the Celtic consciousness is half-light, or light in partial shade, that is, spirituality cannot be fully illuminated and put into the light, for show: “Consequently, reflection should not shine too severe or aggressive a light in on the world of the soul. The light in the Celtic consciousness is a penumbral light.”

CONCLUSION

The analysis of the subchapter 3.1 ‘The world of the soul is secret’ from the work «Anam Cara. Spiritual Wisdom from the Celtic World» by John O’Donohue has shown that in the process of

author's secondary, subjective language interpretation simple physical-geographical and geometrical concepts (*sun, sky, valley, ocean, horizon, line, circle, spiral, light and etc.*) from the conceptual-thematic field **The Irish Landscape** acquire secondary, additional and deeper meanings and create new relationship to the conceptual-thematic field **The Celtic Mind**.

The text reveals the meaning that there is a tight relationship between the habitat of an ethnos and its collective consciousness in the context of the Universe. The material world forms the environment of spirituality, Spirituality is inherent in Nature itself in dialectics of the Material and the Ideal.

Cognitive mechanisms that realize the meaning of the text are proposition (selection and definition) and metaphorization (ontological conceptual metaphor). Language mechanisms and means used are syntactic structures (inversion, separation, definition, compound sentence, theme-rhematic organization) and language metaphor (personification, symbol, metaphorical epithet, paraphrasis).

REFERENCES

- 1 Abisheva, K.M. (2023). The structure of a polysemantic word in the cognitive-semantic aspect. *XLinguae* 16 (1), 17-36. DOI: 10.18355/XL.2023.16.01.02 ISSN 1337-8384, eISSN 2453-711X. available at: https://www.xlinguae.eu/issue-n_1_2023.html
- 2 Schmalz, M., Vida-Mannl, M., & Buschfeld, S. *Acquisition and Variation in World Englishes: Bridging Paradigms and Rethinking Approaches*. (Germany: De Gruyter, 2023)
- 3 Dennet D.S. *Consciousness explained*. (Boston (MA), 1991)
- 4 *Kognitivnye issledovaniya yazyka / vypusk XXVIII: Antropocentricheskij harakter yazyka: kollektivnaya monografiya* (Moscow – Tambov, 2017)
- 5 Kubryakova E.S. *Yazyk prostranstva i prostranstvo yazyka (k postanovke voprosa)*, [*Izvestiya RAN*] 56 (3), 22-31 (1997)
- 6 Boldyrev N.N. *O metayazyke kognitivnoj lingvistiki: koncept kak edinica znaniya*, [*Kognitivnye issledovaniya yazyka*] IX, 23-32 (2011) [in Russian]
- 7 Boldyrev N.N. *Yazyk kak interpretiruyushchij faktor poznaniya. Interpretaciya mira v yazyke*. Tambov, 2017 – 251 c.
- 8 John O'Donohue. *Anam Cara. Spiritual Wisdom from the Celtic World* // Bantam Books, 1999
- 9 Boldyrev N.N. *Rol' interpretiruyushchej funkcii v formirovanii yazykovyh kategorij*, [*Bulletin of Tambov university*] I (93) 9-16 (2011) [in Russian]

Received: 02.10.2024

Тілдің екінші реттік интерпретациясы барысында рухани мағыналардың қалыптасуы
Ж. Қ. Заллединова¹, Б. С. Жумагулова¹, М.Х. Танкибаева³

¹Қазақ ұлттық қыздар педагогикалық университеті, Алматы, 090000, Қазақстан Республикасы

²Абылай хан атындағы Қазақ халықаралық қатынастар және әлем тілдері университеті, Алматы, 050022, Қазақстан Республикасы

³Абылай хан атындағы Қазақ халықаралық қатынастар және әлем тілдері университеті, Алматы, 050022, Қазақстан Республикасы

Лингвистика саласында әдеби шығармалардағы рухани-мәдени баяндауларды зерттеу тілдің күрделі мағыналарды беру жолын терең түсінуге мүмкіндік береді. Бұл мақала Джон О'Донохьюдың Анам Кара: антропоцентристік және тілдің интерпретациялық теорияларының объектісі арқылы кельт әлемінен рухани даналыққа бағытталған. Автор пайдаланған тілдік және когнитивтік тетіктерді қарастыра отырып, зерттеу мәтінге енгізілген қосымша рухани мағыналарды ашуды көздейді. Бұл талдау автордың әлемге

интерпретациялық көзқарасы арқылы қалыптасқан тіл, мәдениет және қабылдау арасындағы күрделі қатынасты көрсетеді.

Бұл мақаланың негізгі мақсаты – Джон О’Донохьюдың дүниені қайталама субъективті түсіндіруіндегі осы мағыналарды қалыптастыратын қосымша рухани мағыналарды, когнитивтік үлгілерді және тілдік механизмдерді анықтау және талдау. Зерттеу автордың табиғи және геометриялық элементтердің концептуализациясы кеңірек рухани және мәдени тақырыптарды қалай көрсететінін зерттеуге бағытталған. Мақалада концептуалды және лингвистикалық-стилистикалық талдау арқылы Ирландиялық ландшафт пен кельт ақыл-ойының тақырыптық салаларындағы қосымша рухани мағыналар ашылады. Күн, ай, аспан, мұхит және тау жыныстары сияқты физиологиялық элементтерді, сондай-ақ сызықтар, шеңберлер және спиральдар сияқты геометриялық ұғымдарды түсіндіру арқылы зерттеу олардың ұжымдық білімнің маркерлері ретінде қалай қолданылатынын көрсетеді. Бұл зерттеу ирланд ландшафтының бірегей ерекшеліктерін кеңірек кельттердің дүниетанымымен байланыстырады, табиғи орта этникалық топтың ұжымдық санасына қалай әсер ететінін көрсетеді.

Мақала рухани мағыналардың қалыптасуына қатысатын когнитивтік және тілдік тетіктерді тереңірек түсінуге ықпал етеді. Автордың бірегей объективі арқылы таныс физикалық және геометриялық ұғымдарды түсіндіру пейзаж, мәдениет және ұжымдық интеллект арасындағы байланыс туралы түсінік береді, осылайша рухани даналықтың тіл арқылы қалай берілетіні туралы дискурсты байытады.

Кілт сөздер: тілдің антропоцентристік теориясы, лингвистикалық интерпретация теориясы, қосалқы лингвистикалық интерпретация, мағынаның қалыптасуының когнитивтік пен тілдік механизмдері, мағынаның репрезентациясының тілдік құралдары.

ӘДЕБИЕТТЕР ТІЗІМІ

- 1 Абишева К.М. The structure of a polysemantic word in the cognitive-semantic aspect. *XLinguae* 16(1), 2023, 17-36. DOI: 10.18355/XL.2023.16.01.02 ISSN 1337-8384, eISSN 2453-711X. https://www.xlinguae.eu/issue-n_1_2023.html
- 2 Schmalz, M., Vida-Mannl, M., & Buschfeld, S. *Acquisition and Variation in World Englishes: Bridging Paradigms and Rethinking Approaches*. - Germany: De Gruyter, 2023
- 3 Деннет Д.С. *Consciousness explained*. Boston (MA), 1991 – 450 б.
- 4 Тілдің когнитивтік зерттеулері / XXVIII шығарылым: Тілдің антропоцентристік табиғаты: ұжымдық монография, Москва – Тамбов, 2017 - 425 б.
- 5 Кубрякова Е.С. Кеңістік тілі мен тіл кеңістігі (сұрақ қою үшін), [Известия РАН] 56 (3), 22-31 (1997)
- 6 Болдырев Н.Н. Когнитивтік лингвистиканың метатілі туралы: концепт білім бірлігі ретінде, [Тілдің когнитивтік зерттеулері] IX, 23-32 (2011)
- 7 Болдырев Н.Н. Тіл танымның интерпретациялық факторы ретінде. Дүниені тілде түсіндіру. Тамбов, 2017 – 251 с.
- 8 Джон О’Донохью *Anam Cara. Spiritual Wisdom from the Celtic World*, Лондон, 1999 – 170 с.
- 9 Болдырев Н.Н. Тілдік категорияларды қалыптастырудағы интерпретациялық функцияның рөлі, [Тамбов университетінің хабаршысы] I (93) 9-16 (2011)

Материал 02.10.2024 баспаға түсті

Формирование духовных смыслов в процессе вторичной интерпретации языка

Ж.К. Заллединова¹, Б.С. Жумагулова², М.Х. Танкибаева³

¹Казахский национальный женский педагогический университет, Алматы, 090000,
Республика Казахстан

²Казахский университет международных отношений и мировых языков имени Абылай хана,
Алматы, 050022, Республика Казахстан

³Казахский университет международных отношений и мировых языков имени Абылай хана,
Алматы, 050022, Республика Казахстан

В области лингвистических исследований исследование духовных и культурных повествований в литературных произведениях дает глубокое понимание того, как язык передает сложные значения. В этой статье основное внимание уделяется работе Джона О'Донохью «Anam Cara: Spiritual Wisdom from the Celtic World» через призму антропоцентрических и интерпретационных теорий языка. Изучая лингвистические и когнитивные механизмы, используемые автором, исследование направлено на раскрытие дополнительных духовных значений, заложенных в тексте. Этот анализ подчеркивает сложную связь между языком, культурой и восприятием, сформированную интерпретационным взглядом автора на мир.

Основная цель этой статьи – выявить и проанализировать дополнительные духовные значения, когнитивные модели и лингвистические механизмы, которые формируют эти значения во вторичной субъективной интерпретации мира Джоном О'Донохью. Исследование направлено на изучение того, как концептуализация автором как природных, так и геометрических элементов отражает более широкие духовные и культурные темы. С помощью концептуального и лингвистико-стилистического анализа статья раскрывает дополнительные духовные значения в тематических областях «Ирландский ландшафт» и «Кельтский разум». Интерпретируя физико-географические элементы, такие как солнце, луна, небо, океан и камни, а также геометрические концепции, такие как линии, круги и спирали, исследование показывает, как они используются в качестве маркеров коллективного знания. Это исследование связывает уникальные особенности ирландского ландшафта с более широким кельтским мировоззрением, демонстрируя, как природная среда влияет на коллективное сознание этнической группы.

Статья способствует более глубокому пониманию когнитивных и лингвистических механизмов, участвующих в формировании духовных значений. Интерпретация знакомых физических и геометрических концепций через уникальную призму автора дает представление о взаимосвязи между ландшафтом, культурой и коллективным разумом, тем самым обогащая дискурс о том, как духовная мудрость передается через язык.

Ключевые слова: антропоцентрическая теория языка, теория лингвистической интерпретации, вторичная лингвистическая интерпретация, когнитивные и лингвистические механизмы формирования смыслов, языковые средства репрезентации смыслов.

СПИСОК ЛИТЕРАТУРЫ

- 1 Абишева К.М. The structure of a polysemantic word in the cognitive-semantic aspect. XLinguae 16(1), 2023, 17-36. DOI: 10.18355/XL.2023.16.01.02 ISSN 1337-8384, eISSN 2453-711X. https://www.xlinguae.eu/issue-n_1_2023.html
- 2 Schmalz, M., Vida-Mannl, M., & Buschfeld, S. Acquisition and Variation in World Englishes: Bridging Paradigms and Rethinking Approaches. - Germany: De Gruyter, 2023
- 3 Деннет Д.С. Consciousness explained. Boston (MA), 1991 – 450 с.
- 4 Когнитивные исследования языка / выпуск XXVIII: Антропоцентрический характер языка: коллективная монография, Москва – Тамбов, 2017 - 425 с.

- 5 Кубрякова Е.С. Язык пространства и пространство языка (к постановке вопроса), [Известия РАН] 56 (3), 22-31 (1997)
- 6 Болдырев Н.Н. О метаязыке когнитивной лингвистики: концепт как единица знания, [Когнитивные исследования языка] IX, 23-32 (2011)
- 7 Болдырев Н.Н. Язык как интерпретирующий фактор познания. Интерпретация мира в языке. Тамбов, 2017 – 251 с.
- 8 Джон О’Донохью Anam Cara. Spiritual Wisdom from the Celtic World, Лондон, 1999 – 170 с.
- 9 Болдырев Н.Н. Роль интерпретирующей функции в формировании языковых категорий, [Вестник Тамбовского университета] I (93) 9-16 (2011)

Материал поступил в редакцию журнала 02.10.2024

IRSTI 16.21.27

DOI: [10.59102/kufil/2024/iss4pp102-119](https://doi.org/10.59102/kufil/2024/iss4pp102-119)

M. Kairova¹, K. Kenzhigozhina², E. Kometiani³

¹Margulan University, Pavlodar, 140000, Republic of Kazakhstan

²L.N.Gumilyov Eurasian National University, Astana, 010000, Republic of Kazakhstan

³Russian University of Transport (MIIT), The Department of Foreign languages, Moscow, 101000, Russian

CONVERSATIONAL ANALYSIS OF SPOKEN ENGLISH IN THE CONTEXT OF FRIENDLY INTERACTION

This paper explores the value of interpersonal communication in modern culture by providing a conversational analysis of spoken English in the context of cordial exchanges. In casual contexts, such as among friends, family, or coworkers, the study examines the pragmatic aspects of friendly discourse. It utilizes the Santa Barbara Corpus of Spoken American English (SBCSAE) to examine real-world conversational speech that has been captured in a variety of settings.

The framework that forms the basis of the study was developed by J. Heritage and adapted for informal encounters. It includes components such as the setting of the conversation, design, turn transitions, recurring patterns, communicative difficulties, institutional features, and indirect communication techniques. The research emphasizes the mechanics of turn-taking, the role of gender in conversations, the dynamics of speech, and the frequent use of discourse markers and hedging techniques through a comprehensive analysis of dialogues.

Using both qualitative and quantitative methods, the study's methodology involves a systematic analysis of the audio recordings in the SBCSAE. Key components include annotating transcriptions for different conversational elements, examining the context and frequency of discourse markers and hedging strategies, and evaluating turn-taking patterns. A comparative analysis explores how men and women handle communication differently, focusing on gender variations in conversational themes and linguistic patterns.

Friendly communication tends to promote openness and trust, but it also reflects underlying social complexities including role inequalities and emotional support, according to the research. Men and women have different conversational themes and language patterns. Men tend to have more competitive dialogues with vitriolic language, while women focus on personal and familial matters and emphasize supportive relationships and emotional bonds. Overall, this study enhances our knowledge of the linguistic techniques used in amicable communication as well as the various variables affecting conversational dynamics.